THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

BIRTHDAY PARTY FOR JOSLIN CAMP AND FOR
DR. AND MRS. JOSLIN

Volume CXL August, 1958 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
Henry Felton, Montrose, Penn.
Mrs. Alfred Dunbar, Rochester, New York
John S. MacPhee, Mukwonago, Wisc.

PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
Albert F. Ziegler, President
Emerson Hugh Lalone, Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

August, 1958 — No. 8

Our cover picture shows Dr. and Mrs. Elliott P. Joslin with the Association of Universalist Women's Barton and Joslin Camps board members and some campers at the final event in the Flag Day pageant in honor of the tenth anniversary of the Elliott P. Joslin Camp.

David H. Cole, minister of the First Universalist Church, Chicago, presents an interesting study of **Horace Greeley and His Universalism.**

Henry F. Pommer in his sixth **Letter from Britain** tells the story of a hard-working, practical British idealist, Horace G. Twilley.

LeRoi G. Dixon, director of the Unified Appeal, summarizes the 1957-1958 appeal with the publication of the current **Honor Roll of Universalist Churches.**

We are happy to present the story of the **Double Anniversary, Clara Barton and Joslin Camps,** held at the annual Flag Day gathering, June 14. We are indebted to Anne S. Bowman, executive director, A.U.W., for text and pictures.

Criterius has some specially interested comments on the basic nature of Universalism. His remarks are valuable to all of us whether we agree with them or not.

Please send
THE UNIVERSALIST LEADER
to my friend .....
St. .....
City ..... **State** .....
Enclosed find $3.50 or
Bill me .....
St. .....
City ..... **State** .....

Horace Greeley and His Universalism

David H. Cole

IT is one of the ironies of fate that Horace Greeley has almost been forgotten except for one remark: "Go west, young man, go west;" and few remember that he meant by the west, Erie, Pennsylvania. In his time he was known the length and breadth of the country as "Uncle Horace," a controversial and important figure, who had a marked effect upon his times. His wisdom was characterized by Poet Whittier as "a latter day Benjamin Franklin." He founded several journals, the most important being the *New York Tribune* (the first of the penny newspapers and which continues today as the *Herald Tribune*). He was owner, publisher and editor of this paper which had a national circulation and for which it is claimed thousands read it as religiously as their Bibles. In addition, he organized the fore-runner of the present day Associated Press, and he served a term in Congress during which he raised a fuss over congressional expense accounts. One of his chief targets was a young man from Illinois named Abraham Lincoln who had charged one thousand dollars for a trip from Springfield to Washington! In his later years he ran for the Presidency on the Liberal Republican Party ticket. He had previously been partly responsible for the founding of the present Republican party. At his death, the President, Supreme Court Justices, Governors and Mayors attended the ceremony which was presided over by the eloquent Universalist Dr. E. H. Chapin, assisted by the Rev. James Pullman.

"Uncle Horace" was not the perfect man. He was eccentric as well as brilliant; he was erratic as well as powerful; and he was egotistical as well as a devoted patriot.

Members of the Divine Paternity Church in New York love to point to a pew in which it is reputed that Horace Greeley slept regularly. Although his biographers indicate that he suffered from insomnia, he could always sleep through church service. However, the present edifice of our New York church probably never saw "Uncle Horace." He died while the church was still on Fifth Avenue, and it was from this church that he was buried.

There is no doubt of his Universalism, however. He was a self-made Universalist but, unlike others of the period, he did not arrive at his conclusions by reading the Bible. It was the reading of Greek History, particularly the story of Demetrius' capture of Athens and his subsequent mercy on the Athenians of which he said: "Reflecting with admiration on this exhibition of a magnanimity too rare in human animals, I was moved to inquire if a spirit so nobly, so wisely transcending the mean and savage impulse which man too often disguises as justice, when it is in essence revenge, might not be reverently termed Divine." From this insight he went on to perceive the goodness of all souls, the eventual triumph of men over evil, and the goal of happiness and holiness as possible for every human personality. Greeley lined up with Ballou in his Unitarianism, but at a later period joined with Universalist Restorationists who differed with Hosea Ballou and were in essence the liberal wing of the Universalist Church.

Although Greeley became a Universalist long before he met a Universalist, *he subscribed to Universalist periodicals,* and when he went to New York to live in 1831, he joined the Universalist Chapel in Grand Street, near Pitt, which was ministered by the Rev. Thomas J. Sawyer.

Greeley was ever the reformer and one of his reforms concerned communion. He refused to take communion in the Universalist Church, but the reason was not one that many Universalists give in decrying the ceremony these days. Greeley objected that ". . . the blood of the Saviour is not truly represented by the compounds of vile and poisonous drugs commonly sold here as wine . . . therefore intoxicating." He hoped to gather other rebels to his cause so that ". . . we shall cease to hear of reformed drunkards re-

awakened and hurled back into the way of ruin by a vicious thirst awakened at the communion table."

One of the misfortunes of time has been the way in which Greeley has suffered from the growth of the Lincoln myth. Although Greeley was responsible for Lincoln's nomination for President, the Illinois lawyer was not Greeley's first choice. Greeley did not believe that Lincoln was a great or able man. Although they agreed in their views on slavery, they differed on national policy concerning slavery. Greeley was sure that Lincoln could have prevented secession and he later thought Lincoln's conduct of the war was abominable. He wrote editorials repeatedly criticizing Lincoln before and during his tenure in office. As time has gone on, Lincoln's stature as a national hero has increased to such a point that it is assumed that his opponents must have been crackpots. Greeley has thus been sacrificed to the Lincoln myth and books have been written to prove that Greeley was in terrible error, and Lincoln the man of perfect and complete wisdom.

Greeley's eccentricities and erratic opinions have been exaggerated to prove that he was unstable and Lincoln was the man of calm reason. It is not my point to resolve this question for one side or the other. Rather I would suggest some qualities which Greeley demonstrated in his life that are regarded by Universalists today — and undoubtedly in his day — as the marks of a liberal religious person. In that light, Greeley deserves more recognition as a man of conviction, of open mindedness, and of integrity, and thus a man who lived his Universalism in his public life, his professional life, and his private life.

Take the matter of conviction. There was nothing wishy washy or wavering about his convictions. He had strong opinions which he expressed openly in his newspaper, whether they were popular or not. These convictions are summed up in a statement he made in an essay on *Reform and Reformers:* "The reform spirit of our age labors primarily to . . . establish the equality of human rights regardless of disparities of strength or of knowledge or caste or creed or color. An equality based on the all embracing moral obligation to consecrate every faculty, every impulse to the highest good of humanity." He went on to point out that in the genius of his age it was nobler and better to teach the child than hang the criminal, wiser to remove temptation from the weak than to punish them because they have stumbled and fallen . . . "more godlike to lift up than to crush down."

This conviction about the worth of the human person led him early into a declaration against slavery, a conviction that lasted until slavery was ended. Unlike Lincoln, Greeley came to his conviction of the evils of slavery very early in life. His concern for persons led him in a crusade for the discontinuance of the death penalty for criminals, and to reform in education in which he hoped not only knowledge would be crammed into children's heads, but that they would discover that work and life are an integrated whole (thus predating Dewey). All through the bitterness of the Civil War and following, he advocated amnesty for the South, holding that punishment and revenge would serve no purpose. (A lesson no doubt he recalled from Demetrius.)

His conviction that the slaves should be emancipated during the Civil War led him to write a then famous editorial called *Prayer of Twenty Millions,* in which he pointed out to Lincoln that the vast majority would support the freeing of the slaves. The response to Greeley's editorial was so strong, that Lincoln found strength to issue the Emancipation Proclamation, an act he had hesitated doing for a long time.

Greeley's convictions about the worth of persons also led him into the pioneering field of dignifying labor. He organized the first printers' union, was its first president and secured the right of collective bargaining for printers. One must remember that in this pioneering venture, he was the employer of the printers, being the publisher as well as editor of the *Tribune.* He anticipated Reuther's profit-sharing plan by many years holding that employees should have the opportunity to share in the wealth of their labors. He sold stock to his employees with no down payment required and during his life reduced his holdings in his own firm to about nine per cent. While doing this, it must be remembered that a thousand dollars worth of stock in the *Tribune* brought about seventeen hundred dollars in dividends in some years.

Such convictions and the practical expression of them are refreshing and challenging. Today it seems as if there is a drought of men with strong convictions. Our cry is for teamwork, for togetherness, to be like all others. We could well use some strong men editoring our popular journals; men of Greeley's ilk to speak to mass man in the mid-twentieth century.

In spite of the strength of his convictions, Horace Greeley somehow managed to have an open mind. Sometimes he was criticized because every reformer, crackpot and radical had an open door into his office. He was insatiably curious about all that was new or novel, and much of his money went to word crusades against the status quo, or to feed some hungry soul with a new idea.

One movement that interested this capitalist was

Socialism. In Socialism he felt there might be an answer to the perpetual problem of man's poverty and his loss in dignity in labor. He opened his newspaper columns to writers who expounded the new doctrines of the day. Free homesteading and labor unions were advocated on his editorial pages. He backed the socialistic community experiments, the graham bread cult, pacifism, vegetarianism, Mrs. Bloomer's clothing reform, the North American Phalanz — a communal colony established according to the principles of Charles Fourier. Margaret Fuller found an opportunity to preach feminism in the *Tribune* — although Greeley never accepted her beliefs about women's status. Perhaps the most interesting series of articles was written by a then unknown writer living in England. He wrote articles about the coming revolution of the proletariat. That author's name was Karl Marx. Indeed, when Marx was virtually starving to death writing his *Das Kapital,* his only source of income was from the articles the *Tribune* printed.

Greeley was curious and imaginative. He took new experiences in stride and showed an open minded eagerness for every new adventure. Once he found himself in jail in France when a sculptor charged him with responsibility for damage to his statue at a New York Exposition. Greeley was forced to spend the week end in jail and wrote an amusing article pointing out the respectable hours and companions he kept and how thoughtful the jailers were to lock the doors to prevent thieves from coming in to steal one's valuables.

Although he was an opponent of Lincoln on many issues, when Lincoln was assassinated he wrote an editorial which noted his disagreements, but also pointed out Lincoln's strengths, and suggested that Lincoln's finest hour would have come during the reconstruction period for he had great gifts that would have served the Union well in binding up the wounds of war. Would that everyone could be as generous to his opponents. With his hospitality to new ideas and his generous feelings toward all people, he was a living example of the Universalist dictum of the open mind.

A third trait of Greeley which reflects the ideal of Universalist religion was his basic integrity. There were times when his integrity was questioned, and even Lincoln speculated on his honesty when a friend of Greeley used Lincoln's name in trying to secure a public office for Greeley without Lincoln's permission. Frequently Greeley's editorial opinions about secession were confusing. He seemed on the one hand to favor allowing the South to secede, but then he proposed conditions that would make it impossible. Yet it is hard for me to believe that he was two-faced in his opinions. Other facets of his character indicate complete integrity. In 1867, some friends wished to elect him to the United States Senate. At that time he was a popular figure and could likely have been elected but he would have had to compromise some of his unpopular views, or at least keep quiet about them. He had an intense desire to be elected to some public office and when this great chance came, he refused to be elected under any misapprehension. With what his friends considered unnecessary candor, he stated his views on the desirability of granting universal amnesty to the South and amid the bitterness of the post Civil War period, his views cost him the election. Again, when he was running for the Presidency against Grant, he was disturbed by the bitterness of the campaign and took an unprecedented role in the campaign by going on a road tour making campaign speeches to clarify his position. His lectures on that trip, the first any presidential candidate had ever made, contributed largely to his defeat.

Perhaps the most dramatic display of his integrity was the time he paid the bond to release Jefferson Davis from prison after the war. Popular feeling was filled with a desire for revenge and many would have been happy to have Davis kept in jail forever without trial. Greeley, along with a few others, put up the money for his bond as indeed with his views on amnesty toward the South he had to do to be consistent. The wrath heaped upon his head for this act was extremely damaging to Greeley. The *Tribune* circulation went down and never regained its losses. It was proposed that he be black-balled from the Union League Club. A book he had just published stopped dead in its sales, but the only concern Greeley ever expressed over the whole incident was sorrow for the poor booksellers who were stuck with stocks of his books. Such incidents indicate a strength of character and an integrity of purpose that are admirable.

This man is one Universalists should be proud to include in their tradition. Not a perfect man, often wrong, a poisonous pen at times, often eccentric; but in my definition of religion, a religious man and a liberal. Religion to him was not a Sunday set of beliefs, but a way of life imbedded in his personality and thinking. A few dozen Greeleys in any generation are an invaluable asset and this generation is sorely lacking in men of conviction, open-mindedness, and integrity.

Letter from Britain VI

Henry F. Pommer

ROTARIANS are timid conformists.
Pacifists are impractical idealists.
Englishmen are reserved and hard to get to know.

These are only three of the stereotypes against which we must fight as much as against poverty, sickness, or war itself. And the broader our experience, the more pins we have for bursting such balloons. A few months in Cambridge demonstrates how unreserved, hospitable, and easy-to-know many Englishmen are; and one of the most friendly and generous of them all, disproves the rest of the clichés above.

Horace G. Twilley was born in 1886, the son of a boot-maker hard-working in his craft, Liberal in politics, Salvation Army in religion, and an ardent pacifist. The father died in 1900; his son went to work at six shillings a week and continued his studies at night. During his twenties he moved up from clerk to salesman to junior partner in different firms, and was about to start manufacturing on his own, when the 1914 war broke out.

The draft tribunal in Leicester refused to recognize Twilley's pacifism, and in May, 1916, the army tried to force him into the ranks, only to discover that he refused to obey orders. A series of courts martial alternating with prison sentences continued from then until April, 1919, and took Twilley through field punishment, solitary confinement, and ordinary prison routine at ten different prisons and barracks. At Wormwood Scrubs, fellow conscientious objectors included Fenner Brockway and several others later to become Members of Parliament. At Leicester, one of the military guards at his court martial turned pacifist, told the captain, and was soon another prisoner for conscience' sake. At Wakefield Prison (which in 1918 was reserved for C. O.'s who had completed two years imprisonment), the men refused to obey rules because to do so meant co-operating with the military machine; they took over the internal control of the prison and vastly improved its morale and physical condition. The authorities, however, quickly ended the experiment by dispersing the men in small units to different institutions. Throughout his thirty-five months of confinement, in order to maintain and improve his self-discipline, Twilley read widely, wrote essays on his reading, memorized and discussed poetry. Indeed, he was almost disappointed by the suddenness of his release in 1919, for he hadn't time to finish Lord Morley's *Recollections*.

He returned to the cotton industry, though prejudice from former customers forced him to start a new firm. This prospered until the depression, after which he became a salesman once again, with headquarters in the Cathedral close of Peterborough. In 1920 he had married one of the secretaries of the No Conscription Fellowship; in 1935, she bought him a pair of knitted gloves for four shillings. Realizing that the thread for them could be marketed on a knit-them-yourself basis for a shilling, he bought thirty pounds of yarn, made it into balls, and asked a storekeeper to display it experimentally. Within eighteeen months, filling orders for such yarn was taking all the time of both Mr. and Mrs. Twilley, and in 1942, they acquired a factory site and temporary buildings in nearby Stamford. The business bulged at its seams during the war. As soon as possible after hostilities, a full-scale factory costing £20,000 went up. In 1953, Twilley was able to retire very comfortably from a business having four thousand customers, and agents in nineteen countries.

While he was still actively managing his firm, he told a reporter that, "The success of a business may well be judged by the amount of time which can be devoted to public service. Some men make the mistake of supposing that success comes from the *time* spent in hard work. But there is no such thing as a forty-hour week of ideas. Having seen to it that the business is growing as fast as it can, and that the work is being done in a way which satisfies me, I am the better prepared to help to ensure that my town, too, is being properly administered. The more matters with which I concern myself, the better for me, for the business, and, I hope, for the town. The men who cannot spare any time for anything but his work and his private enjoyment is the failure. One learns from detachment, not from application, after experience has ripened one's sensibilities." His own plant, though employing only forty people, had a full-time gardener so that it and Stamford would be more beautiful; Twilley himself edited a monthly magazine for the Leicester Drama Society, was an active Rotarian, and served on the Borough Council. One of his proudest memories is of being feted by the Rotary

Club of Stamford, Connecticut, to which he carried the thanks of Stamford, England, for food parcels and other help during the war.

He believes his business success was built on having had to learn, in prison, to plan his next move in anticipation of what the authorities would do. He is still a pacifist. Regarding both capitalism and communism as immoral, he asks which provides better seeds for a moral economic order. Of this problem and that of war, he observes that a man can't be thoroughly consistent, but must make his protest where he can be most effective.

It was in prison that he developed Unitarian convictions, having found that praying to and relying on something outside himself failed to give him the necessary strength. From Stamford he often drove forty-five miles to the nearest Liberal church, in Cambridge. He now lives in Cambridge, attends services twice each Sunday, and carries his convictions into numerous welfare activities.

Such a life thoroughly discredits stereotypes about pacifists and Rotarians. Perhaps it supports a stereotype I would like to think true — that Unitarians and Universalists are unusually endowed with independence, ingenuity, and intelligence.

UNIFIED APPEAL HONOR ROLL

Look for your church among those listed below which have indicated their desire to see Universalism advance by contributing for 1957-58 a larger proportion of their budgeted monies to the Larger Church.

It is quite natural to assume that as this Honor List grows, more and more services will be added to the existing services of your Universalist Church of America, and this year, 1958, is no exception because in September a brand new, much-needed service will be announced. I can only assure you that this new service will enrich the lives, and make proud the hearts, of all Universalists who have contributed to make this service possible.

Here 'tis; read it and rejoice!!

California: Costa Mesa,* Hanford Fellowship,* Los Angeles,* Oakland,* Riverside.

Connecticut: Bridgeport,* Meriden, New London, Norwich, West Hartford.*

District of Columbia: Washington.*

Florida: St. Petersburg,* Tarpon Springs.*

Georgia: Atlanta.*

Illinois: Aurora Fellowship,* Chicago,* Clinton, Elgin,* Hutsonville,* Oak Park,* Roselle Fellowship, Stockton,* Sycamore,* Urbana.

Indiana: Kokomo Fellowship,* Oaklandon, Richmond A.U.W.*

Iowa: Mitchellville,* Webster City.*

Kansas: Hutchinson,* Junction City.*

Maine: Bangor,* Brunswick,* Caribou,* Dexter,* Greene,* Hiram,* Livermore Falls,* Livermore Second,* North Jay,* Oakfield,* Rockland,* Sangerville,* South Paris,* Westbrook.*

Maryland: Silver Spring.

Massachusetts: Amesbury,* Beverly,* Boston-Grove Hall, Braintree,* Brockton,* Canton,* Charlton,* Everett, Framingham,* Hardwick,* Haverhill,* Lowell, North Attleboro,* North Weymouth, Orange,* Orleans,* Peabody,* Provincetown,* Southbridge,* Stoughton,* Swampscott,* Worcester-All Souls,* Worcester-First.*

Michigan: Concord,* Detroit, Farmington, Northwest Detroit.

Minnesota: Minneapolis, Rochester.*

New Hampshire: Marlboro,* Portsmouth,* Winchester.

New Jersey: Glen Ridge.

New York: Albion,* Amherst, Auburn,* Bristol,* Brooklyn, Central Square,* East Aurora Fellowship,* Floral Park, Little Falls, Hornell,* Middleport,* Middletown,* New York City, Oneonta,* Perry,* Utica.

North Carolina: Outlaws Bridge,* Red Hill.

Ohio: Akron,* Bellville, Caledonia,* Cleveland-First Church,* Cuyahoga Falls Fellowship,* Eaton,* New Madison.*

Pennsylvania: Girard,* Linesville,* Philadelphia-Messiah,* Reading,* Smithton,* Standing Stone,* Towanda.*

Rhode Island: Cumberland,* Providence-First, Woonsocket.

Vermont: Bethel,* Derby Line,* Northfield,* Rochester,* South Strafford.*

West Virginia: Fork Ridge.*

Wisconsin: Racine,* Stoughton,* Wausau.

Canada: Harvey, New Brunswick.*

---

*Denotes those churches which have respected the suggested increase for the Unified Appeal by contributing at least 20% more for 1957-58.

— L.G.D.

Dr. Priscilla White, director of the Medical Program for the Clara Barton Birthplace Camp from its beginning in 1932, accepts a citation from Mrs. Charles Pomeroy, chairman of the Camps Committee. The new Medical Center was formally dedicated as the "Priscilla White Medical Center."

Dr. and Mrs. Elliott P. Joslin are interested spectators during the pageant.

Double

Cla

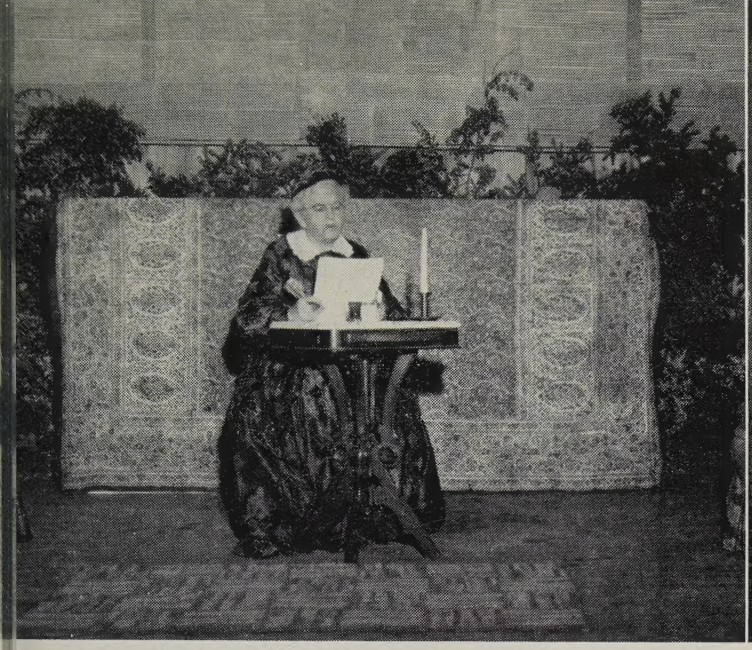
Josl

Picnic lunches on the Clara Barton Birthplace Campus are one of the enjoyable features of Flag Day. The building in the background is the former Medical Building, remodeled as staff living quarters, Laboratory, and camper lavatories.

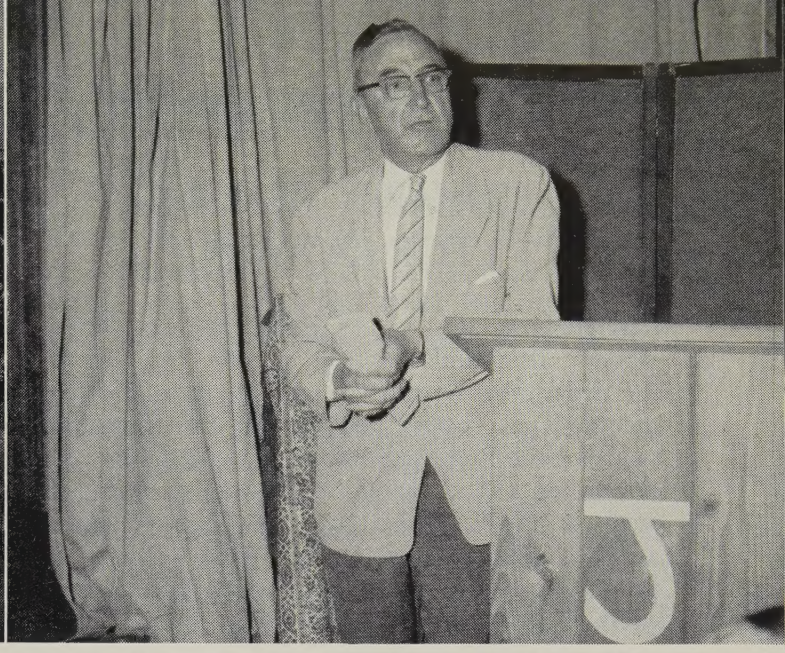
Some two hundred persons from the New England States, New York, and Pennsylvania were present for Flag Day on June 14, at the Clara Barton Birthplace and Camps. A special program had been planned by Mrs. Daniel L. Taylor and Mrs. Alvin L. Earle in honor of the tenth anniversary of the Elliott P. Joslin Camp and the conclusion of the Twenty-Fifth Anniversary observance of the Clara Barton Birthplace Camp.

The program began at the Elliott P. Joslin Camp where, after a tour of the campus, guests gathered in the Heckscher Recreation Building to enjoy the pageant, "Ten Years Forward," a series of episodes depicting the events which led to the establishment of the camp and the significant accomplishments of its first ten years.

Following the "Flag Raising," Mrs. Benjamin B. Hersey, chairman of the Twenty-Fifth Anniversary Fund for the Clara Barton Birthplace Camp and president of the Association during the Anniversary Year, reported for her committee, outlining the events which led to the decision to institute a Fund Raising program. She also told about some of the things which transpired during this eventful year. Mrs. Hersey concluded her report with the good news that the Anniversary Fund has passed the goal of $25,000, the



Mrs. Guy Olney as Clara Barton in the pageant. Mrs. Olney, the grandniece of Clara Barton, lives in Oxford, Massachusetts.



Dr. Alexander Marble, director of the Medical Program at the Elliott P. Joslin Camp, one of the speakers on Flag Day.

iversary

ion

nps

total to date being over $30,000. She then turned over to Mrs. Hamlin, president of the Association, an Anniversary Booklet containing a historical record of events connected with the observance, a complete description of changes which have been made at the camp, and the names of the donors to the fund. Mrs. Hamlin spoke briefly on hopes and plans for the future of the camps.

Mrs. Charles Pomeroy, chairman of the Birthplace and Camps Committee, concluded the day's program with the announcement that the new medical center was to be named for Dr. Priscilla White. From the brass plaque, to be placed in the new Center, Mrs. Pomeroy read the inscription: "Priscilla White Medical Center in honor of Dr. Priscilla White, Physician and Friend to all Diabetics, Director of the Medical Program at the Clara Barton Birthplace Camp since 1932."

Elliott P. Joslin Camp enters its second decade and Clara Barton Birthplace Camp its second quarter century, well established, their physical plants in excellent condition, and with programs that are both rewarding and challenging to all Universalists who share in these great humanitarian efforts on behalf of diabetic girls and boys. — A.S.B.

Scene on the Elliott P. Joslin Campus before the program began.

UNHAPPY READING FOR LAYMEN

A study of the role of the Church as employer, money raiser and investor recently completed for the department of the Church and Economic life of the National Council reports that the average cash salary of the Protestant ministers in the United States is now $4,432 annually for a sixty to eighty hour week. In the detailed picture, New England ministers are the lowest paid, averaging $4,018 per year. This low figure is $360 less than the ministerial salaries averaged anywhere in the South.

This study shows that the public generally is under the misapprehension that fees and gratuities add substantially to the minister's income. In fact nothing could be quite further from the truth. More ministers than not return fees offered them.

A fact that we have seen in our own observation of Universalist ministers' economic problems is that of the transportation cost. This study turned up such situations as this, here is a minister in the deep South with an income of $2,400 per year. To get around to the several churches in which he preaches he has to spend *over* half his salary each year to keep an automobile on the road. The instance, according to the study, was not unique, it was typical.

The economic plight of the Protestant minister is shown by this research to be worsening through these inflation years. A quarter of the ministers studied are slipping more and more into debt, one half of them remain stationary debtors, one quarter are able to decrease their indebtedness.

The study which will be published by Harpers this fall concludes that in their economic practices "churches too often reflect an uncritical attitude *similar to that of the less enlightened portion of the business community.*"

The authors of this study also remind us in their conclusion that "The churches have an obligation to support by their own example the highest standards in such matters as wages and labor-management relations."

This is reading matter that will make its lay readers unhappy but it should be required reading for all Protestant lay church officials and we hope it will be.

IF WE DARE NOT WE ARE DOOMED

Only forty-two years from now (the year 2000 A.D.) the populations of China and India will have doubled if they continue to increase at their present rates. The rest of the human world will also have greatly increased. Meanwhile, now, in the interim, millions starve and will continue to starve.

Anyone who thinks there is the slightest possibility of achieving permanent peace under these circumstances is indulging in foolish and tragic illusion.

If responsible government leaders in the United States, India, Russia, China and all other great powers were looking long and hard and intelligently at these basic human realities they would, perhaps, be sufficiently frightened to cease from the wasteful stupidity of arms races and political and economic rivalries. Only intelligent co-operation *now and throughout the years to come* can save us from doom. An overcrowded earth composed of "sovereign powers" armed to the last divisible atom will be a miserably dying earth. Not even the once hoped for huge food supply of the oceans will be available. For then all the seas that wash the continental shores will be poisoned by the long and unceasing fallout of weapons tests.

If we dare not find a new way to bridge our differences, we are doomed.

THE SCRATCH PAD

Thinking about the Fall opening of church school programs reminds us once more of the annual World Friendship Offering, one of the fine projects of our Universalist Church school members by which they take part in the work for others of their Universalist Service Committee.

* * *

Lent and Eastertime are not the only times for new church members. The fall opening time seems to us one of the very best. New children come to our public schools. Our children should invite their new schoolmates to church school. Parents should look up the new parents and welcome them to both community and church.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people."

IN *Universalism, an Ancient Faith for Modern Men,* Albert Q. Perry says, in speaking of the early Universalist Church, that Universalists thought "a separate sect was only a temporary thing" because "they were very sure that soon all churches would be universalist, and that, then, a person would choose to be Catholic, Baptist, Unitarian, Quaker, and so forth, only because of a personal preference as to forms of worship and organization." There is in this a truth for a better understanding of the Universalist Church of today. The uniqueness of Universalism is not in particular theological expressions or in a particular form of worship. Since it did not prevail in other churches, it had to continue as a separate denomination. Only in that way could Universalists celebrate and teach their faith. But, by its nature, this denomination could not be as others. Other denominations were united around an agreement, within a more or less inclusive area, on the theological expression of the faith or the form in which its worship was enjoyed. Their agreement with each other on these made them a denomination; their differences in these made them different denominations. It could not be so with us. Nothing in our faith required either disagreement with other Churches in these matters, nor conformity within our own. Through the years, this fact has become clouded. We became more and more to expect, as do other Churches, to find our differences with them, and our unity within ourselves, in theological expressions and worship forms. This has had the effect of limiting the expression of Universalism within our Church to an increasingly more liberal form, and of denying its validity in the traditional patterns of the Christian Church. Universalism almost has become one with liberalism. There is nothing in Universalism that discourages liberalism; there is much in it that encourages the searching mind. But, equally, there is nothing in it which should deny the use of traditional, meaningful and lovely forms; it should encourage, as well, the appreciative heart. Universalism need not be on one level. There should be in it high and low; soaring into the clouds at one end, delving into the deeps at the other.

— CRITERIUS

WHO WILL REMEMBER US?

We cannot fail to respect the courage and valor of men who fight and die in the great conflicts of history. Yet we cannot overlook the pathetic aspect, either. For there is little in war itself that is heroic. Whether it be Rotterdam or Cologne, Pearl Harbor or Hiroshima, the acts of war seem little more than a contest in low blows.

We will remember. But of greater moment for us may be the question who will remember us? Will we have done anything worth remembering? Will anybody be left to remember? According to at least one geologist, life probably began, was frozen out, and began again several times before the present continuity was established on earth. It's been going a long time, but it could be stopped; and some of the means are in our hands. And accidents do happen, at Bikini, at Nike installations, in planes carrying armed bombs. All we need is the right accident at the right time.

Or, can we begin something truly memorable? Something clearly and unequivocally for peace? Unilaterally, even? (No one seems to object to unilateral action when it's belligerent, only when it's peaceful!) Could we promote grass-roots meetings (if we dislike the summits), expose ourselves to other peoples, and them to us, learn their languages, marry their sons and daughters, and regain the sense of the sovereignty of the people. The dreadful accident does not need to happen. There will be people to remember, if we do what's worth remembering.

— WALTER ROYAL JONES, JR.

TAKE ONE THING AT A TIME

For people under tension, an ordinary work load can sometimes seem unbearable. The load looks so great that it becomes painful to tackle any part of it — even the things that most need to be done. When that happens, remember that it's a temporary condition and that you can work your way out of it. The surest way to do this is to take a few of the most urgent tasks and pitch into them, one at a time, setting aside all the rest for the time being. If you feel you can't set anything aside to tackle things this sensible way, reflect: are you sure you aren't overestimating the importance of the things you do — that is, your own importance?

— GEORGE S. STEVENSON, M.D., in *How to Deal With Your Tensions*

Our Library Desk

THE BOOK OF GOD

By Baruch Spinoza
Edited and with an Introduction by Dagobert D. Runes
Philosophical Library, New York, 1958
121 pages. Price $3.00

Some hundred years ago there came to light two Dutch manuscripts of one treatise by Baruch Spinoza, where the young philosopher, destined to take his place as one of the immortals in the halls of philosophy, gives his carefully reasoned views of God, man and human beatitude. The present editor characterizes this treatise as "unevenly written within the framework of a logico-mathematical thesis, through which, ever so often, breaks the benign light of incomparable wisdom."

The present edition is based on the text, *Spinoza's Short Treatise on God, Man and His Well-Being,* translated by A. Wolf from the Dutch, published in London, in 1910. The present editor has made some revisions on his own.

The treatise is one of the classics in the literature of philosophy, as all Spinoza's writings are. It is meant, of course, for the serious student. However, it is good to have this edition of the work made accessible to the layman. At a time of muddled thinking, hidden persuaders employing the *non-sequitur* without shame, party-line rationalizations everywhere, this little book should prove to be a highly useful whetstone on which to restore the edge of our mentalities.

— Beryl D. Cohon

PICTORIAL HISTORY OF PROTESTANTISM

By Vergilius Ferm
Philosophical Library, Inc., 1957
360 pages. Price: $10.00

Subtitled *A panoramic view of Western Europe and the United States,* this massive collection of pictures accompanied by brief text tells the story of revolt, reform and reaction in the life of the Christian Church. While emphasis is given the period known as the Protestant Reformation of the 16th Century under such men as Luther, Calvin and Zwingli, it should be noted that due space is given earlier movements such as the Council of Nicea, Albigenses and Waldenses ("they are precursors of the Reformation") (p. 4) as well as the work and fate of John Hus. Such a history as this reminds the reader that most of these movements did not intend to start something new and break with the old, but that they simply wanted to bring needed reforms within the existing framework and to restore the true and original faith. A basic conviction of some early church leaders was to reduce the number of denominations but all too often this was not the result of their efforts. The father and son team of Thomas and Alexander Campbell hoped to unify the churches on a firm foundation of fundamental Christian requirements. But, instead of there being one unified dynamic Protestant Church, the score at the end of the attempt was one more body of Christians — *The Disciples of Christ.*

Vergilius Ferm has performed a needed service in compiling this history.

—Robert T. Dick

TOWARD A SOCIALIST AMERICA

Edited by Helen Alfred
Peace Publications, N.Y.
223 pages
Price $1.50 (paperback)

This book is a symposium by fifteen contemporary Socialists who, while approaching the subject from different viewpoints, are one in advocating further extension of a socially based economy in America.

The essays do something for the one-time, or old-time Christian Socialist nurtured in the political dogmas of the nineteenth century.

1. The veteran Socialist is reminded of the vast changes that have taken place in our national and world economy, making necessary a re-orientation for collectivist theory and procedure.

2. He is reminded of the over-all social supervision and control now exercised by the United States government in the supply of currency and credit, the allocation of raw materials, fixing of quotas, granting of subsidies, and establishing levels of production.

3. He is impressed by the extent of government planning represented by such agencies as the National Planning Association and the Committee for Economic Development.

4. He is made aware of the steady, if slow, extension of government owned and operated enterprises such as the TVA, the manufacturing plants (mostly for instruments of war), federal highways, housing, and many other projects sponsored and promoted not by avowed Socialists, but by both political parties.

5. He is cheered by the long list of social services designed not for profit but for human welfare, such as workmen's compensation, unemployment insurance, old age assistance, and social security, that have survived the familiar course from violent opposition to tolerance, to general acceptance.

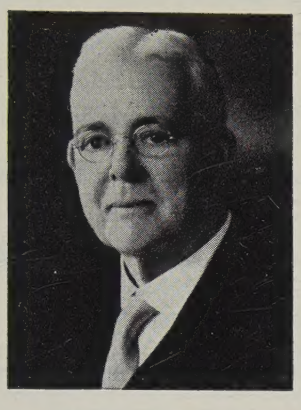
In short, the few die-hard American Socialists will find comfort in the pages of this book which reveals the progress of Socialism in spite of the present weakness of the party, the inadequacy of political leadership since the days of Eugene Debs, and the lack of direct support of the labor groups. This advance has come less through ideological pressure than through technological development, more by political and economic expediency than by doctrinaire principles.

Those who fear "creeping Socialism," who believe in the sacredness of the profit motive, and who are convinced that capitalism is the final and highest order of civilization will, if they read these essays, find many factual statements to give alarm. But those with no sympathy toward the principles of Socialism might nevertheless deem it important to know what fifteen intelligent persons of varied backgrounds are thinking and saying about a social movement that today has captured the allegiance of a large proportion of the world's population.

—Clinton Lee Scott

News of Churches and Church People

DANBURY UNIVERSALISTS MEMORIALIZE HARRY ADAMS HERSEY



The Harry Adams Hersey Memorial Room in the Danbury, Connecticut Universalist Church was formally dedicated at the special commemorative service on Sunday, June 22. The naming of the room paid tribute to the longest single pastorate in the history of the Danbury Church. The ministry of the late Dr. Hersey covered the eighteen-year period from March 1, 1930 until September 1, 1948.

Mrs. Lottie Champlin Hersey was present for the service and led in the dedicatory ceremony. She read appropriate sentiments prepared by her son, William D. Hersey of Norton, Mass., and concluded with a brief prayer of dedication. These statements, with a picture of Dr. Hersey, will be preserved in the room which honors his ministry.

Other members of the Hersey family present for the service were William D. Hersey, and the Rev. and Mrs. Robert T. Dick (Mrs. Dick is the former Helen A. Hersey) and their three children, Nathan, Peter, and Noreen. Host minister, the Rev. Gaston Carrier, led the Worship Service. Mr. Dick was the preacher of the occasional sermon at the morning service. He spoke on the topic, *Standing on the Shoulders of the Past.* In the course of his remarks, he paid tribute to the long and significant ministry of Dr. Hersey of more than forty years. He had served six parishes, in Maine, Massachusetts, Indiana, northern New York, northern and southern Connecticut. There was a three-year period when he did not hold a pastorate, but traveled widely as superintendent of the temperance department of the General Sunday School Association. During this time, he supplied pulpits and practically every Sunday met a new congregation and touched a different community.

Mr. Dick stated in his sermon that though the Danbury ministry of Dr. Hersey was formally terminated in the summer of 1948, it is a continuing ministry, attested by the fact of the presence of those attending and further by the use of the room to be known as the Hersey Room.

At the dedication, Mrs. Harry Adams Hersey spoke briefly: "May we pause for a moment to consider the occasions and people who have hallowed this room. To each of us there is a different memory although to some of us there are many similar ones — the Sunday School services — the young people's meetings — the choir rehearsals — the social times — the good fellowship of friends and workers, who have developed faith, strengthened resolution and inspired sacrificial service.

"The following analysis of Dr. Hersey was submitted by our son, William:

" 'When we dedicate this room to the memory of the Rev. Harry Adams Hersey, there will already be many present who never knew him personally. In time to come there will be no one. What sort of a man was he that we consider him worthy of remembrance? What were the qualities in his life which compelled his associates to want his name to be remembered?

" 'He was kind, and this kindness extended not only to his own parishioners but to the stranger hospitalized far from home and to the entire world through his active support of organized efforts to improve the lot of mankind everywhere.

" 'He was courageous: He left a successful business at the age of twenty-five, made up his high school work and went on through seven years of college to become a minister. He was a genial crusader for worthwhile and at times, unpopular causes. He spoke out vigorously for the God given rights of every individual of whatever race or religion. He devoted years to freeing mankind from the enslaving effects of alcohol and tobacco. He never flinched in the face of organized bigotry or the pressure of commercial interests. He was indeed Mr. Valiant for Truth.

" 'He encouraged young people. He made it possible for many to want and to obtain higher education. He opened the doors through which they could pass on to higher attainments. He worked diligently to improve education at all levels.

" 'He was optimistic. He knew that good does in the long run triumph over evil. He had great confidence in the millions of people whose actions never make headlines, and he instilled this confidence in others.

" 'These qualities were not his exclusive possession. They are the qualities which have compelled admiration wherever and by whomever expressed. They are the qualities that can help us all to lead a fuller, more useful and more satisfying life.' "

"Let us pray: Father of mankind, we come together today to honor a man who loved all men and served them to the best of his ability, without stint or restriction. We thank Thee for him.

"May his spirit permeate this place and inspire others to serve their fellowmen. To the memory of Harry Adams Hersey and to truth, love and service, we dedicate this room. Amen."

DIVINE PATERNITY IS UNIVERSALIST CHURCH

By vote of the parish, the Board of Trustees of the Church of the Divine Paternity are authorized to use the designation, *Universalist Church of New York City,* instead of *Church of the Divine Paternity* in all advertising and printed matter.

The Bethany Union for Young Women

256 Newbury St., Boston, Mass.

A UNIVERSALIST INSTITUTION

Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.

Attractive rates for room and board, including light and heat.

For further information write to
MRS. PEARL S. DUMAS
Superintendent

256 Newbury Street, Boston, Mass.

MARIAN E. PFAFF, *President*
JOEL W. REYNOLDS, *Treasurer*

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

HUMANIST BOOK CLUB

- If you don't discount books, note that we do. Send for our free list of other 20% to 80% savings:

Frazer, James G. THE GOLDEN BOUGH (3.95 list)	$2.65
Kaufmann, Walter CRITIQUE OF RELIGION AND PHILOSOPHY (5.00)	3.50
Lamont, Corliss PHILOSOPHY OF HUMANISM (paperback)	1.30
Potter, Charles Francis LAST YEARS OF JESUS (paperback)	.50

27-L Millport Avenue
New Canaan, Connecticut

A woman who had just had her hair restyled commented to her small daughter, "Daddy won't know me."

"Oh, yes he will," observed the child. "He'll know just who you are when he sees all of us kids around you."

— *Notes and Quotes*

INSTALLATION

CARL J. WESTMAN was installed as fifteenth minister of the First Universalist Church of Akron, Ohio, Sunday afternoon, June 15, 1958.

The Invocation was offered by the Rev. Albert Denton, executive secretary of the Akron Council of Churches. The Rev. Phillips L. Thayer, minister of the First Universalist Church of North Olmstead, led the Responsive Reading.

Dr. Philip Randall Giles, General Superintendent, preached the Installation Sermon. Dr. Giles spoke on *Which Way the Church?*

A dual Charge to the Minister and to the Congregation was given by Dr. Donald K. Evans, state superintendent of Universalist Churches.

The Act of Installation was led by Lloyd P. Manis, moderator of the congregation, and participated in jointly by the congregation and Mr. Westman.

The Rev. Emerson S. Schwenk, minister of the Unitarian-Universalist Society of Cleveland, offered the Installation Prayer. The Benediction was pronounced by the Rev. Carl J. Westman.

An informal reception for Mr. and Mrs. Westman and their children followed the Installation Service.

METZ MARKS FIFTY YEARS OF SERVICE

On Sunday, May 18, the Rev. William J. Metz preached as a supply minister in the Central Square Universalist Church, N. Y. This date marked the completion of fifty years of active service by Mr. Metz as a Universalist minister.

It was fifty years ago that Mr. Metz, a student at St. Lawrence Theological School, reopened the Universalist Church at Henderson, N. Y. and began a pastorate there of several years. During that pastorate, the old country church, standing as it does on top of a hill, was completely remodeled. Dr. Frederick Betts of Syracuse called it the most beautiful rural church in our denomination. After Mr. Metz left the Henderson church, other St. Lawrence students carried on the work.

EDUCATION FOR LIBERAL MINISTRY

Theological School of St. Lawrence University

Thorough Religious Education Course
Freedom and Fellowship

Angus H. MacLean, Ph.D., Dean

Write for information

Dr. Max A. Kapp
Canton, N. Y.

TUFTS UNIVERSITY
Crane Theological School
A Training Center for Liberal Ministers and Church Workers

★

Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.

For information address:
BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

WANTED

Religious Education Director

Thorough training; pleasing personality. Growing Universalist church with concerned Religious Education Committee and capable Church School staff. Many educational and cultural opportunities. Write Dr. Harmon M. Gehr, 300 So. Los Robles Ave., Pasadena, Calif.

Co-educational, Campus College

A A and A S degrees in two years

A small (350), friendly, co-ed college in a New England village near Boston's social and cultural centers. Wide choice of courses for careers, community service, business or transfer to 4-year college. Athletics, activities, swimming pool.

Wm. C. Garner, President
FRANKLIN, MASS.
Dean JUNIOR COLLEGE

UNIVERSALIST NATIONAL MEMORIAL CHURCH

Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group 10 a.m.
Worship 11 a.m.

SETH R. BROOKS, D D., *Minister*

All S-2 buses run to the church

ORDINATION

DANIEL WILLIAM WECK was ordained to the Universalist ministry and installed as minister of the First Universalist Church, Norway, Maine, May 21, 1958.

The Invocation was offered by the Rev. Donald Hinckley of West Paris. The Rev. Peter Weller, minister of the Unitarian Church, Laconia, N. H., read the Scripture and the Litany was led by Dr. Milton M. McGorrill, superintendent of Universalist churches in Maine.

The Act of Ordination and Right Hand of Fellowship were led by the Rev. Charles Vickery. The Charge to the Congregation was given by the Rev. Robert MacPherson of Auburn and the Charge to the Minister and Installation were performed by Richard Russell, moderator of the congregation. Dr. Philip R. Giles, preached the Ordination Sermon.

PEIRCE B. SMITH HEADS UNIVERSALIST FUND

At the annual meeting of the Massachusetts Universalist Fund, the investment medium of the Massachusetts Universalist Convention and of Universalist Churches in Massachusetts, held in Boston, Wednesday, June 4, 1958, Attorney Peirce B. Smith of Smith and Flaherty, Attleboro, was elected president. Mr. Thad R. Jackson of Wellesley, currently with Price Waterhouse and Company, was elected vice-president; Mr. Harold R. Austin of Swampscott, trust officer of the Day Trust office of the Merchants National Bank was elected treasurer; and Mr. Wilson C. Piper of Wellesley, with Ropes, Gray, Best, Coolidge, and Rugg, was elected clerk. Members elected to the Finance-Investment Committee of the Fund were Mr. Smith, Mr. Austin, Mr. A. George Gilman of Malden, president of the Malden Savings Bank, Mr. Waldo F. Pike of Cambridge, with Cleverton, Varney and Pike, consulting engineers, and Miss Ruth Knight of Worcester, trust officer of the Mechanics National Bank of Worcester.

Others elected as trustees of the Massachusetts Universalist Fund include: Mr. Dwight W. Ellis, Jr., of Monson, Mr. Millard Tucker of Marblehead, Mr. Richard Malbon of Haverhill, Mr. Robert Brainerd of Palmer, and Mr. Kenneth Wheeler of Melrose.

CRACKLING

A new patron of the Cincinnati public library was astounded at the vast supply of freely lent material. He stood in the record department, gazing around and gripping his card.

"You mean," said he, "with this card I can take out any record I want?"

Assured of this, he went on, "And I can take out any color film you have?"

Another assurance didn't stop the dazzled patron, who persisted, "With this card, can I take out any librarian?"

Here the woman at the record desk sweetly informed him, "The librarians, sir, are for reference only."

—Cincinnati Enquirer

THE ST. LAWRENCE UNIVERSITY

Canton, New York

A Liberal Arts College

Devoted to the education of young men and women for responsible citizenship and for positions of leadership in business, government, and the professions.

EUGENE GARRETT BEWKES
President

TUFTS UNIVERSITY

Completing Its First Century
Planning for Its Second Century

Nine Schools with
Unusual Resources

NILS Y. WESSELL, *President*

For information address
Medford 55, Massachusetts

WANTED

Gift of used **The New Hymns and Tune Book** with services for small liberal parish.

Communicate with

Miss Olive Calef
Washington, Vermont

THE PRAYER OF SOCRATES

Give me beauty in the inward soul; and may the outward and the inward man be at one.

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On June 23, 1958: *Voted* to accept the Rev. Alfred J. N. Henriksen, an ordained Unitarian clergyman holding reciprocal fellowship with the Universalist Church, on transfer from the Midwest Universalist Fellowship.

Voted to accept the Rev. Albert W. Altenbern on transfer from the Massachusetts Fellowship Committee.

Voted to grant the request of Mrs. Helen Line Herbrecht and dismiss her from Universalist fellowship with a certificate of good standing.

Voted to approve the action of the Midwest Fellowship Committee in granting to the Rev. Max D. Gaebler reciprocal fellowship as an ordained Unitarian clergyman.

— ESTHER A. RICHARDSON, *General Secretary*

NEW YORK STATE CONVENTION

The 133rd Annual Sessions of the New York State Convention of Universalists will be held in Albion, New York, October 10 to 13, 1958, for the purpose of hearing reports and transacting other business that may legally come before it.

— HOWARD B. GILMAN, *Secretary*

RHODE ISLAND FELLOWSHIP COMMITTEE

The Rhode Island Fellowship Committee voted, June 23, 1958, to transfer the fellowship of the Rev. Warren B. Lovejoy to the New York Fellowship Committee.

— HENRY H. SCHOOLEY, *Secretary*

DOOLITTLE HOME

for the Aged

Foxboro, Massachusetts

Additional income is needed for current expenses. Annual dues, two dollars. Gifts gratefully received.

Additional funds are needed for maintenance. Remember the Home in your will.

A UNIVERSALIST HOME FOR UNIVERSALIST PERSONS

IF YOUR HOME BURNED TONIGHT

Have you ever thought What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash —would be destroyed.

Unless You Were Protected By a SENTRY SAFE

With one-hour 1700°F Underwriters' Laboratories Class "D" Label.

The initial cost only $79.95 for the Standard Sentry or $113.95 for the Sentry Major (freight paid east of the Mississippi, add $5.00 for shipments west of Mississippi) will pay for itself.

Sentry Standard (240#) 24½ x 17½ x 17½ (15 x 12 x 13 inside)

Sentry Major (330#) 24½ x 17½ x 23½ (15 x 12 x 18½ inside)

Immediate Delivery

JOHN D. BRUSH AND CO.

545 West Avenue
Rochester, New York

New Subscription Rates for

THE UNIVERSALIST LEADER

One year's subscription — regular	$3.50
One year's subscription to Libraries, Y. M. C. A., Y. W. C. A., Homes or Institutions	3.00
To Ministers	2.25
To New Members — introductory — one year only	2.00
Sustaining subscriptions	5.00

16 Beacon Street, Boston 8, Massachusetts